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A

# DIALOGVE

BETWIXT COSMOPHI-  
LUS AND THEOPHI-  
LUS ANENT THE

Urging of new ceremonies  
upon the Kirke of  
SCOTLAND

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1. Ioh. 1. 15.

*Love not the World, neither the things  
that are in the World: If any man  
love the World, the love of the Father  
is not in him.*

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MDCXX.



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## To the Christian Reader.

**I** Have penned this conference anent ceremonies; short, that thine eyes should not be wearied with the reading of it: plaine, that thy wits should not be troubled with the understanding of it: generall, because they are particularly in sundry treatises already handled. My purpose onely is, the information of the simple and unlearned, to guard their minds, that they bee not drawn or stollen away from the truth, by these common and deceaving arguments, which are much in the mouthes of those who mind earthly things. The speechmen in it are, Cosmophilus, that is, a lover of the World: and Theophilus, that is, a lover of God. The love of the one of their two opposite objects, either to God or to the World, leads the opposite armies, whether of preachers, or of professors in these decaying aayes. The true badge of the lover of God, is, zealously to plead for God and his cause: although it should be to his worldly disadvantage. The true badge of the lover

## To the Reader.

*venter est in-  
 geniosus: ven-  
 ter non habet  
 aures.*

*of the World, is to plead for the World,  
 and the belly-advantage: howsoever un-  
 der a fair (although a feētlesse) profes-  
 sion. That proverb proves now over  
 true, The belly is busie, and witty :  
 and it wants eares. Yee may perceive  
 many in this age among us, who draw  
 their wits from their belly, and their  
 wealth to it. So that, although a lowd  
 plain speaking truth do meet these belly-  
 witted men in the teeth : yet they heare  
 not, they are deafe ; for they have no  
 eares where their wits are. But the day  
 will dawe, when they shall be forced to  
 heare on the deafest side of their head. O  
 then, how careful should we be, knowing  
 the terrour of that day, to perswade men  
 to the love of the truth: & to persevere  
 in it our selves, preassing to approve our  
 selves both unto God, and unto the con-  
 sciences of men: that so we may receive  
 that crowne of glory, that fadeth not a-  
 way when the chief Sheephard shall ap-  
 peare.*

*Worlds-love the soule insoares in many woes,  
 Gods-love the soule repairs with many loes.*





A DIALOGUE BETWIXT  
Cosmophilus and Theophilus anent  
the Ceremonies.

*Cosmophilus.*

**G**OOD morrow precise *Theophile.*

*Theoph.* As much to you politick *Cosmophile.*

*Cosm.* Yee look very pale upon it How?  
Hath not your tender stomake as yet digested  
the ceremoniall piluls, for the purging of your  
Puritan humours?

*Theoph.* Well *Cosmophile*, yee make but a mock  
of the matter of my mourning; yet I will answer  
you in your own termes: surely they will never di-  
gest with me.

*Cosm.* And why so I pray you *Theophile*?

*Theoph.* Because they are so full of Antichristi-  
an ingredients, my stomake loathes them, and all  
such Romish Dregs and Dregs.

*Cosm.* No *Theophile*, yee must not say so. The  
particulars in these articles, the practise whereof is  
presently urged (except it be kneeling in the act of  
receiving the sacrament) were in use in the prim-

tive Church, before the Antichrist occupied the Roman Chaire.

*Theoph.* I see *Cosmophile*, yee except kneeling in the act, and that iustly: seeing it hath neither father, nor mother, but the Antichrist in his full growth: and I am sory it should find so many protestant patrons. As to the rest, how ancient soever some of them may seeme to be, yet all were but humane inventions, beginning and rising with the Antichrist, whatsoever the intention was. As for their use, it ended in abuse: their devotion in superstition: as it ordinarily befallles to all human devices in matter of divine duties. And the Antichrist having settled himselfe in his throne, called them in, and many other also of that quality, to his coyn-house, and stamped them all with his Idolatrous image, that henceforth they might bee known for the proper and peculiar coyn of his kingdome, where-ever they were found current in the world.

*Cosm.* O but they are now purged from all these abuses, and superstitions.

*Theoph.* Indeed *Cosmophile*, it is no small paines would purge them. For although they be like wax in receiving; yet are they like brasle in reteining the stampe of superstition: they are like the Leopard, that cannot change his spots. I would think them then rightly purged, if the kirk were altogether purged of them. They should be purged as the fire purgeth the stubble; seeing they defile the puritie,

puritie, and deface the beautie of Gods worship.

*Cosm.* You must not think *Theophile*, that it is a good reason to reiect any thing, becaule it hath been, or is in the Roman Church.

*Theoph.* The reason is good enough *Cosmophile*, and holds well in these things, without the which Christs Kirk may be, and abide in good case, accomplished with all her orders and ornaments, wherewith the Evangell hath adorned her: in these things, which (being indifferent as yee say) have been abused and defiled with idolatry: in these things, which, for the most part, are badges of the Romish beast, and baits to superstition: if the brasen serpent, Gods own ordinance being afterward abused to idolatry, was broken and abolished; much more their base and bruckle ceremonies, mans invention, should be.

*Cosm.* O but some of these remaines *Theophile*, even in reformed Churches, and are not much disallowed by sundry learned Protestant Theologues.

*Theoph.* True, they remain *Cosmophile*, but as a black spot in a faire face, which many of of the godly-wise would be glad were wiped away. As to mens not disallowance, or silence it makes not lawfulnessse. I could give as learned Theologues, two for one, disallowing.

*Cosm.* It is your ministers *Theophile*, who misinforme and marre you, they might easily close up all question and controversie about these matters, if it pleased them.

*Theoph.* How so *Cosmoph.* what would you have them doe?

*Cosm.* I would have them to propone and prove to the people, these three notable poynts. 1. the indifferencie or lawfulnessse of the things urged. 2. The strong and lawfull authority of the urger, both King, and Kirke. 3. The great hurt will come to the partie urged, in case of disobedience.

*Theoph.* Ye presume too high *Cosmophile*, to prescribe poynts of preaching to Pastors, whose place, and grace is above your reach: and indeed it were more easie to propone these poynts, then to prove them. But tell me, I pray you, with what conscience and countenance they could please to prove the lawfulnessse of these things, wherein superstition and profanitie have such place, as is clearly proved in these treatises, wherein they are particularly handled. I will onely in generall give you some few strong impediments that prohibite this prooffe.

*Cosm.* What are these strong impediments yee pretend, *Theophile*?

*Theoph.* I will give you these three *Cosmophile*. 1. The bands of their fidelity. 2. The credit of their ministerie. 3. The durie they ought in reverence and charity, to their worthy predecessors in this our Kirk.

*Cosm.* What call ye the bands of their fidelity?

*Theoph.* Their oath and their subscription to that

that confession of faith, which two do bind us also which are professors.

*Cosm.* O but these bonds may be loosed.

*Theoph.* I confesse they may be violently broken but lawfully loosed they cannot be. For an oath is the strongest bond that the tongue can make: and subscription is the strongest bond that the hand can make. If ye breake these bonds, tell me what shall bind a man?

*Cosm.* I tell you *Theoph.* our superiours, King and Church may loose them.

*Theoph.* No *Cosmophile*, that may they not. For both consented, yea and by their authority presented this confession, and urged these bonds on all: binding first themselves, then others, to hold fast their profession, according to that confession, during all the dayes of their life. So the bands of the grave must bind al, before we can be loosed from these bonds. Indeed *Cosmophile* there is harder, and faster knots in them, then ye consider of; namely in the band of the oath.

*Cosm.* What be these I pray you *Theophile*?

*Theoph.* In that band there is a double, and indissoluble knot. The one, the perswasion of the truth. The other: the promise for the truth. In the former, the takers of the oath solemnly professed their perswasion wrought in their hearts by Gods spirit, through his word, of the undoubted truth of that religion, doctrine, and discipline professed in the Kirke of Scotland at that time

time: and after to be continued therein: and by the contrary, the detestation of all false religion, Papistry, and all the particular poynts thereof, as they were then condemned by our kirk. In the latter, they solemnly promised to maintaine, defend, professe, and practise that true religion, in all the poynts thereof: and to abhorre and detest the contrary.

*Cosm.* It is true *Theophile*, that band and 'the knots thereof, holds fast upon the substantiall poynts of religion, doctrine, and discipline, which are unchangeable; but not so upon the changeable rites and ceremonies about them.

*Theoph.* Surely *Cosmophile*, the matter of the oath, and all the particulars thereof, are like a holy Tabernacle, so joyntly and soundly compacted, and knit together, that the loosening of one pin, bringeth perrill to shake all loose. So albeit some might seem to be indifferent in themselves severally and apart considered: yet ye must not thinke it a thing indifferent, to single, and pick out the small pinnes of it (as yee account them) at your pleasure, lest all (as is like this day) fall downe about your eares.

*Cosm.* But will you consider *Theophile*, that your formes, and ceremonies for the which; and ours against the which yee stand, have not entred in that oath, being but things indifferent.

*Theoph.* Yes but they have *Cosmophile*: for in it ours in generall termes are included, and yours excluded,

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cluded, and abjured. Farther, this oath is relative, and hath respect to the former confession, bookes of discipline, and acts of assemblies. By the which particularly, and expressly our formes were received, ratified, and passed under practise, as agreeable to Christs ordinance: and yours rejected, and debarred out of our Kirk, as Antichristian rites.

*Cosm.* That oath *Theophile*, so farre as it concerned these outward, and alterable formes, or the like, was but indefinite, and conditionall: that is, such formes as it should please the Church for the time to appoynt, continue, or change, according to that power and libertie she did professe herselfe, in sundry acts of assemblies, to have over such indifferent things.

*Theoph.* It was both determinate and absolute *Cosmophile*, even in these formes, and such was the mind of our Kirk at that time, which (as I sayd in the former answer) received ours, and rejected yours. So that her Profession of her power, in the change of things indifferent, extends not to their formes, which are so particularly and by name excepted: and the great seale of that solemne promise set upon the continuance in reteining of the one, and in outholding and withstanding of the other.

*Cosm.* I think *Theophile*, that was an unadvised Oath, in respect of these indifferent formes, which should not be made the subject of an Oath: seeing they

they are so subject to changes.

*Theoph.* I think *Cosmophile*, ye are evill advised to condemne so wise, and worthy a Kirk, consisting both of preachers and professors of all estates, in an errand of so great importance, as if they had not known nor kept these inseparable conditions of a lawfull oath, which the Lord himselfe expressed, Ierem. 4. 2. That an oath should bee in *Truth*, and so not false: in *Judgement*, or discretion, and so not rash: In *Justice*, and so not unrighteous, or inequitable. The first and last respect chiefly the matter of a lawfull oath; and the mid, the manner. Now that this oath was given in truth, and to the truth, it is cleare, because they swore their resolution and perswasion of the truth of these heades contained therein. That it was given in judgement, not rashly or unadvisedly (as yee say) it is cleare, by the words of the confession, where it is sayd, that after long and due examination of their conscience, being thoroughly resolved in the trueth by the word and Spirit of God, they gave it. That it was given in justice, it is cleare, because all the particulars they swore too, were, and are agreeable to GODS word, serving for the edification of the Kirke, and overthrow of the kingdome of Sathan, and of his eldest sonne the Antichrist: and that their formes, which yee call indifferent, were not such in the judgement of our Kirke, when they appoynted the one, and discharged the other,

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other, is evident by the religious and grave reasons given for their so doing. As that ours were according to Christs institution, agreeable to the simplicitie of the Evangell, profitable for the preservation of the purity of Gods holy worship, and eschewing of the occasions, and countenance of superstition, and conformity with Rome: but yours by the contrary.

*Cosm.* I see then *Theoph.* yee are loath to grant these formes to be indifferent.

*Theoph.* That I am *Cosm.* and although I should, yee would be little neerer your purpose. For it is neither the unadvisednesse of the maner; nor the the indifferencie of the matter of an oath, will loose the band thereof once layd on, as long as the indifferent matter is not turned to a sinfull use, or abuse. Although such cases might possibly hinder the making of it: it is onely the unlawfulness loosens all. The oath which Iosua and the Princes of Israel gave to the Gibeonites, Ios. 9. 14. 15. was unadvisedly made: for they consulted not (sayes the text) with the mouth of the Lord: yet it was advisedly kept, for the religious reverence to the great and glorious name of God. If yee be able to prove, that our formerly established formes are turned unlawfull, unprofitable, inequitable, profane, or superstitious, goe to, try your wits. Your Bishops and Doctors publickly professed they would not, they could not.

*Cosm.* Yea but for all that *Theophile*, your former formes must to the doore.

*Theoph.* Sure then *Cosm.* yours must fly in at the window: For ye have no lawfull warrant to bring them in, in the roome of so old and kindly possessors, who have all your lyfrent takes, sworne, and subscribed to them, to stand sure, under the penaltie of that dreadful damnation, in the great day of the Lord. Beside in so doing, shall yee not undergoe the guiltinesse of double perjurie by the violent ejection of the one, which were sworn to: and the fraudulent and forcible intrusion of the other, which were sworn against.

*Cosm.* Ye aggreage the matter strangely *Theoph.* in making it both sinfull and hurtfull.

*Theoph.* I will add the third also *Cosm.* shameful. Consider that worthy example of good Abraham, and yee shall see that, and more, Gen. 14. 22. 23. When the king of Sodom offred to him the goods which he brought back, after battell against the Kings, he refused to receive them, and why? *I have lift up my hand, sayes Abraham, to the Lord, the most high God, the possessor of heaven, that I should so doe: and wherefore that? lest the King of Sodom should say, I have made Abraham rich? Abraham thought, that had been to him a great discredit, and shamefull slander.* Now have we not all lift up our hand to this L O R D, the most high G O D, possessor of heaven and earth, that we shall continue in the maintenance and obedience of these comely and

and customable formes of our Kirk, and not to borrow, beg, or bring back again these formes abhorred, and abjured: lest, beside both sinne and skaith, to our great disgrace and shame, it should also be sayd: The Antichristian King of spirituall Sodom, hath enriched, or rather bewitched us.

*Cosm.* I will leave now the purpose of the oath *Theoph.* and come to the persons who it concerns. Howsoever, it would seem that these who have personally taken it, cannot be freed from the bonds of it: yet ye know, such as were not come to perfect yeares at that time: who have never personally taken it: as also the succeeding posterity, are not bound by it.

*Theoph.* Indeed *Cosm.* (to passe by the professors, whose case is alike with preachers) there are few either among our Ministers, or among your Bishops, who are not personally bound, both when they passed their course in the Colledges of Philosophy, and when they entred in the office of the Ministry, beside the renewing of these bands sundry times since in particular synods, and Assemblies. As to these forenamed, who have not personally taken it, or in time comming shall not, they are bound really. Because this bond of their parents and predecessors (who at that time represented the whole body, and all sorts of the members of our reformed Kirk) as upon their parts it was personall: so also it was reall, passing to their children, being about a matter which concerned

their

their good and welfare; as well as theirs, who took the oath. Now to cleare this poynt *Cosm* If that oath of Israel to the Gibeonites, bound old, and yong, parents and posterity, in a matter more private, and of lesse importance (albeit the oath was obtained by craft, and ignorance) much more doth this oath binde, in a matter so publick, so profitable, and with such knowledge, conscience, deliberation, resolution, and perswasion made unto God.

*Cosm.* That oath of Israel *Theoph.* concerned this present life: but this oath concernes our religion; and the life to come: so they are not alike.

*Theoph.* It is true *Cosm.* the two lives are not alike. But as for the oath, if the band of it hold fast anent the one, and the matters belonging thereto: tell me, by what reason it should not far more hold in things concerning the other? If even common civil bands, or worldly contracts without an oath, binds parents and predecessors, who make it: and children and posterity, who made it not: much more should this religious contract, and holy covenant, sealed both with oath and subscription, binde both to the constant profession, and practise of that truth, which is according to godlinesse. Did not that religious vow which Iosua made, chap. 24. *I & I and my fathers house* (sayes he) *will serve the Lord*, bind not onely those who were present, but even his posterity through their generations? Did not that stone which Iosua set

up

up as a witnesse of the covenant, which the people did make to forsake all strange Gods, and to serve the Lord, vers. 26. continue a witnesse of the transgression of children and posterity, who (after Iosua and all the Elders that out-lived him, were dead) brake that covenant, and served Baalim, Iud. 2. 12. Did not likewise that solemne oath and covenant made by Asa King of Iuda, and his people, that they would seek and serve God, 2. Chron. 15. bind all, old and yong, parents, and posterity, among whom, whosoever afterward fell away, were even guilty of the breach of this particular oath and covenant, as well, as of the generall covenant to be Gods people. Here are in the like case, like examples.

*Cosm.* I grant *Theoph.* your reasons move me almost to be of your minde.

*Theoph.* I would wish *Cosm.* your *almost*, were altogether. And now in end I intreat you, seeing an oath should be the end of all controversie, Heb. 6. that ye would once end all controversie about this oath. and as ever yet would dwell in the mountaine of God, learn to make greater conscience in keeping the great oath of God. Beware of dangerous and damnable jugglery, to play fast and loose, with this so holy and religious a band. Remember, and consider that fearfull example of Ezekiah king of Iudah, 2. Chron. 36. 13. who breaking that oath which hee made by God to the King of Babel, but a man, but an Ethnick man, received such an

hard and heavy challenge, and threatening from the Lord; by his Prophet Ezekiel, cap. 17. 18. 19. *As I live, sayth the Lord, I will surely bring my oath, that he hath despised, and my covenant that he hath broken, upon his own head. O! may not they look for the like challenge one day, or a heavier, who doe wittingly and willingly break that covenant, and despise that oath, made by God himself, to God himselfe.*

*Cosm.* Now come to your second impediment *Theoph.* which you call the credit of their ministry: What? will you have them to stand upon the poynts of their reputation?

*Theoph.* Surely *Cosm.* as Men I say nothing: but as Ministers I say they should. For if they lose the credit of their calling, they lose also the fruit of their labours in it. If they in publick preaching shall turn their tongues, and allow those, as lawfull, and religious rites, which before they condemned as Romish reliques: may it not be justly sayd, that their preaching is not *yea and Amen*: but *yea and nay*, 2. Cor. 18. 20. Will not the simple people say, what shall we beleieve now, when one and the selfe same tongue speakes contraries from the chaire of truth? Will not the Papists rejoycing, say? Take up your Ministers now, yee may see, if their talking be worthy of trusting, who whiles affirms, whiles denies: whiles disallowes, whiles allowes, the selfe same things. Surely a pulpit contradiction drawes with it a selfe conviction, and a just imputation of  
leviry,

levity and inconstancie in preaching, farre worse then if it were in practise: and that which is worst of all, a comfortles desertion of the spirit of power and grace.

*Cosm.* But they have been too rash *Theophile*, in their Sermons, speaking against these things: so they must not be ashamed to recant, and confesse their oversight.

*Theoph.* Yee are but rash in so saying. They had the warrant of Gods word; and the warrant of the Acts both of Kirk and kingdom for them, to speak against such superfluous, and superstitious ceremonies. So recantation here, were but the incantation of some transporting passion, as feare, favour, avarice, ambition: and confession of an oversight, were a great oversight in the not constant professing of the formerly avowed truth. I have seen the day *Cosm.* when even your principall pillars have spoken zealously against them also. But this late indifferencie of theirs, with the following commodity, hath cooled and quenched their former fervencie.

*Cosm.* Now to come to your third impediment *Theoph.* let me see what undutifulnes the receiving back, and practising of these ceremonies can import upon your ministers part, to their predecessors in this Church.

*Theoph.* By so doing *Cosm.* they should (so farre as in them lyeth) discredit all their former care, knowledge, and conscience of so many grave, godly

and learned men, who in so many lawfully called, and well constitute Assemblies, by constitutions wisely and advisedly enacted; according to Gods word, did establish in our kirk these forms of ours, so long possessed to the great good, and edification thereof: and did banish yours back to Rome, whence they came: yea for-faulted them, never to be reduced, or restored.

*Cosm.* Yet *Theoph.* for all wee have sayd, if these things be in themselves indifferent, or lawfull, why may they not be received?

*Theoph.* Yee would bee an evil Musitian *Cosmophile*, yee sing ever one song, and strike ever upon one string. But give me licence to question you a little; Why confound ye indifferencie and lawfulness? Seeing (to speake properly and strictly) indifferencie is in respect of the nature of a thing: and lawfulness in respect of the use of it. It is true, we have a liberty in things indifferent, to doe, or not to doe: but when wee come to the particular and dereterminate act or use of them, if they be found expedient and profitable, then properly are they counted and called lawful. But this is your custom *Cosmophile*, under the generalitie, ambiguity, and plausible sound of words (passing by the proper signification of them) to colour all your purposes, which you propone: that yee may steale away a conclusion by appearance, where there is no logical or lawful consequence.

*Cosm.*



*Cosmoph.* I wil answer to your first question *Theophile*, I call them things indifferent in themselves, which are neither commanded nor forbidden by Gods word: and so neither good nor evil in themselves.

*Theoph.* Then if so be *Cosmoph.* are ye not forbidden by Gods word, and told, that it is not good to plead and persecute so hotly for them, as yee doe? And is this a good argument of yours, Those things are indifferent in themselves, that is, neither commanded, nor forbidden, neither good nor ill: Therefore we wil have them reduced, and repossessed in our Church. Indeed *Cosmoph.* ye have need to learn better Logicke from your Doctors. For it is not the indifferencie of a thing, that will varrant the admission, farre lesse the readmission of it againe into a Church. Yee must come to the use, wherein a thing is neither evil nor good, lawful nor unlawful, expedient nor inexpedient. And if yee can prove, that your formes in their use are expedient and profitable, and ours not at all, or lesse then yours, I shal approve.

*Cosmoph.* Thinke yee then *Theophile*, that there is such such difficultie, or rather impossibilitie in that probation?

*Theoph.* I think it certainly *Cosm.* that even your Philosophers stone, that yee so brag and boast of, D.I. shal not be able to turn this lead into gold.

*Cosm.* And why so *Theophile*?

*Theoph.* Will ye *Cosm.* put them to the triall of that true touch-stone, of these Apostolicall rules, order, comelinesse, edification, peace, charity, Rom. 14. 1. Cor, 14. ye shall easily perceive, what yee and they both prove. Let wofull experience this day be judge, and give out sentence. The Papist, and Protestant are so confounded in the use of your formes, that hardly in outward shew can they be discerned: answeres that to order? The obscuring and defiling vaile of Anrichristian ceremonies, drawn upon the comely puritie, and simplicitie of the Evangell, agreeth that with comelines? The weak ones offended, & distracted with doubting, what hand to turne to: the Papists heartned and hardned in their superstition: the stronger, and wel resolved grieved to see things go so; makes this for edification? By dissention and division, the bowels of a motherly Kirke rent; stands this with peace and charity? So these rules clearly reveale how perillous and pernicious your formes are: put case in themselves they were never so indifferent.

*Cosm.* Will yee look *Theoph.* to the example of our neighbour Kirke, so wise and learned, which useth and maketh so much of these formes.

*Theoph.* Wee will keep us within the boundrod *Cosm.* and say nothing, or little, of our neighbours, among whom many both worthy preachers and professors, have ever, and yet doe, stand out against them. Onely this farre for the form and state of their

their Kirk : their case and ours is very farre different. They are free (although not of every conscientious band) yet of the bands, which, beside these, bindeth us strictly. As 1. the band of Oath. 2. Subscripcion. 3. so long peaceable possession. 4. publick profession. 5. uniforme practise; all standing and pleading for our formes: and against yours. They have continued and kept them still, which our Kirk did so advisedly cast out, and so long hath holden out, as pestilential clouts of that Romish infective superstition. So if ye would leave your unlike examples, and your jangling in generals, wherein ye take roome to reele, and runne to many starting holes: and if ye would consider particularly what is the singular case of our Kirk in this respect, ye would be forced to confesse, that it is not a thing lawfull, nor indifferent, to reduce them. And albeit in the judgement of some Theologues, where some of them are in a Kirk, and cannot without the disturbance of the peace thereof be removed, they may be tollerate: yet all in one minde affirme, that being once removed, their reduction is not tollerable. The consideration of this poynt *Cosm.* I hope shall close your minde, if not your mouth.

*Cosm.* What *Theoph.* is not pest-clouts, and cloathes oft-times cleansed, and so applyed to good use? Will not carefull preaching cleanse all?

*Theoph.* Seeing yee urge preaching *Cosm.* go to: shall not this be a particular poynt of it, that all

the monuments and remainders of Idolatry, and all the occasions and entisements to it, be removed. What will become then of your ceremonies? The truth is *Cosm.* as long as that man of sin hath place upon the face of the earth, they will never be cleansed. And as for preaching, it is appoynted by God, not to cleanse them, but to consume them, and him both. 2. *Theff.* 2. Indeed *Cosm.* ye may be the Popes Pensioner, for the paines ye take to vent, and advance his wares.

*Cosm.* Yet seeing other things *Theoph.* which have been abused to superstition, are purged, and retained: as for example, our Temples, and Churches, wherein the true God is now truly worshipped: tell me, why may not these things in like manner be purged and retained?

*Theoph.* I desired you before *Cosm.* to hold off your unlike examples, but yee doe not: therefore by answer either to content you, or convict you, I say 1. Temples, or Kirkes have a needfull use, both natural and civil, in the commodious, and comely containing of people, for the publick practise of Gods worship. So the abuse may be purged, and they retained. But the best use of your ceremonies is but abuse, which being removed, they fall, as idle, and fecklesse things, to the ground. 2. Albeit a Kirk be the place, wherein God is publicly worshipped: yet it hath no place or state in the exercise of that worship, as any part, poynt, or ceremony thereof: as your formes have. 3. Sometimes some need:

needful circumstances may require, even the Temples to be removed, and razed : as the Temples of Idols were in the dayes of Constantine, and Theodosius, two godly Emperours.

*Cosm.* Would your Ministers *Theoph.* in their doctrine, tell the people, that these ceremonies should be, and are used, without any Papistical superstition and opinion of merit, of inherent holines, and efficacie, or of necessity, as if they were essential parts of Gods worship, this would purge all:

*Theoph.* If they should so doe *Cosmophile*, how would you purge them of the slander of inconstancie, who before in their doctrine have told the people so oft, that such ceremonies should not be used at all, because superstitious. And albeit they should tell, and tell again, as ye prescribe, what assurance have ye, that therby the hearts and minds of simple people should be purged of that naturall inclination they have to superstition: so long as the objects & occasions of it stand in their eyes. And so much the rather, when they see such things so violently enforced, as if they were matters of greatest efficacie and necessity in Gods worship. I must say *Cosm.* little wit makes meekle travell. Were it not better to fill up the pit, and so to take away all danger of falling in it: then to spend time unnecessarily to warn folks to go by it, who notwithstanding, possibly through forgetfulness, carelesnes, or want of light, might fall into it? Preachers & preaching may be better employed, then to be made slaves to your ceremonies.

ceremonies, by giving continuall warning to fall from their ill, when no sound warrant can be given for their good.

*Cosm.* Now say to the second poynt *Theoph.* may not the authority of King, and Kirk, lawfully reduce and impose these formes?

*Theoph.* They may not *Cosm.* in respect their hands are already bound by these former bands: they must come from some new found land, or go to it, who make this thing.

*Cosm.* But answer me *Theoph.* is there not lawfulness, and strength in their authority to do it?

*Theoph.* I have answered that already in effect, *Cosm.* But I will adde this further: It is true, God hath given authority to both, but with this restriction, and direction, (sayes the Apostle Paul 2. Cor. 13. 10.) *not for the destruction, but for the edification of his Kirk.* For the power of authoritie is the power of equity, and not of injury. Now by urging to re-edifie that, which was justly destroyed: and to destroy that, which was lawfully built; what humane authority can free the doers from transgression, Gal. 2. or themselves from guiltinesse.

*Cosm.* That holds onely *Theoph.* in matters of substance, according to the Apostles meaning, and not in matters of ceremonies.

*Theoph.* It holds both in substance and ceremony, *Cosm.* where the edification of a Christian soule may bee hurt, or the course of the Gospell hindered.

*Cosm.*

*Cosm.* Ye curbethe power and authority of the King, and Church strangely *Theoph.* that denieth it to them even in things indifferent.

*Cosm.* I have told you *Cosm.* that there is nothing indifferent, that breakes these Apostolicall rules. Mans authority is not absolute in things indifferent; but it is tied to these former scriptures: from the which, if it vary, it wants the warrant of divine authority.

*Cosm.* But *Theoph.* this twofold Christian authority, takes away all perril of offence, and prejudice against the rules.

*Theoph.* One thing sayd, and another thing seen, *Cosm.* We see sensibly, it rather continues and increaseth offence. For the hearts of the lovers of the truth, of King, and Kirk, are exceedingly grieved, when they see humane authority enforcing, what divine authority hath forbidden: And the hearts of the enemies to all, wonderfully comforted, when they see authority so favour and further their formes. For then there is no perill of offence, when the expedience and utilitie of the use of things indifferent, is evident: but if that be not, the injunction of authority is very inexpedient, unprofitable, and doubleth the danger.

*Cosm.* The Papists *Theoph.* have but smal cause of comfort hereby. For ye see how farre we differ from them in poynts of doctrine.

*Theoph.* But if ye wil call to mind *Cosm.* how they place almost the life of their religion in their ceremonies

monies, and that by them the very power and purity of true religion, have been peece and peece weakned, and worn out; ye shal easily perceiue, that they cannot but conceive a great hope, that we shal with time, by following and affecting so feruently their formes, fall in likewise upon their faith.

*Cosm.* Ye perceiue not *Theoph.* the wise intent of authority, to draw the Papists to us, by conforming in some measure in outward shewes, or ceremonies to them.

*Theo.* Wel *Cosm.* that intent had never yet a good event. For it is the expresse precept of God in scripture, both of old & new testament, that we should be in every thing (so farr as possibly can be) unlike to Idolaters. We are comanded to come out of Babel, both in conscience and countenance, in inward affection, & outward fashion: in substance and ceremony. We are commanded to beware of Idols: to hate and cast away their garments, coverings, & ornaments: and to eschew every appearance of their evil. It proves never well to bee wise above that which is written. Before yee had yeelded to their ceremonies, ye should haue seen them in some measure, yeild to your substance. Ye have been over sudden *Cosm.* in going awayward to Rome, to meet them: but who sees, that they have any mind to meet you mid-way. Ye think to draw them to you: but ye haue chosen the wrong cords, their own ceremonies, by the which they will draw you neerer to their Babel: then ye shal do them to your Ierusalem.



lem. And if they seem to draw neere to you by such means, ye had need to beware of Judas kisse, that is, treachery & cruelty under the cloke of hypocrisie.

*Cosm.* Ye are too much afraid for so few, honest & innocent ceremonies; the peaceable receiving whereof, wil make you quit of the cumber of any more.

*Theoph.* It is not your word or vote will cleanse them, they have been so oft convict & condemned; and to receive one ceremonie, is to receive all. For they are not loose, but linked, as in a chain, so inseparably, that draw one, draw all. It is but your policie to let some few, that look most smoothly, appeare, & to hide the rest, which wil follow hard on,

*Cosm.* Let alone *Theoph.* trouble not your selfe, your shallow wit cannot conceive the draught of so deep wisdom.

*Theoph.* It may wel be a deep wit, but it seems to be no divine wisdom, to trouble the peace of so vvell a constitute Kirk, by intruding such idle ceremonies; as if there were worth in them, to countervaile the meanest point of that peace. Surely even an approved politick wit, would be loath to make such an interchange: seeing any one of the least points of the peace of Christs Kirk, is worth all your gracelesse and peacelesse ceremonies.

*Cos.* Now I desire to have your particular answer severally: first for the authority of our Kirk. Have not the conclusions of that late assembly; holden at Perth, credit to take away all scruples: and to satisfie your conscience anent the receiving and practising of these formes.

*Theoph.* Certainly they have not *Cosm.* for it is Scripture, and not Kirk-conclusions, which settles, and satisfies the conscience. As for that Assembly, the unlawfull constitution, the violent and potted proceeding, and the crafty closing of it, wel enough known to all, declares those conclusions to have been, rather collusions, and delusions.

*Cosm.* What meanes the man? Doth the credit of that reverend Assembly weigh so light in the ballance of your braine?

*Theoph.* I am not speaking fantasie *Cosm.* but verity. I wil put in bellance with that unlawful assembly which was so divided in judgement, and consent, all the former worthy, and well constitute Assemblies, for the space of moe then a Iubile of yeares, consenting in one minde and mouth. Then let a constant and conscientious hand hold it, and ye shal sensibly perceive, how light and little worth your one is in reducing these superstitious formes, in respect of the weight and worth of all those, in removing them.

*Cosm.* Wel *Theoph.* ye should not reason against the Acts of an Assembly: nor set your selfe as a Iudge, to censure, and your superiours.

*Theoph.* Ye see *Cosm.* it is not I, but many godly, and grave Assemblies reason against one pretended assembly, and doe justly chalenge it of levity. and perjurie for restoring those so deservedly foresalted Romish rites. Farther, ye know, that how sever the Lords injunctiōs are to be receved without question-  
ning

ning; yet the ordinances of the Kirk, are presented to us, not with the necessity of beleeving, but with the liberty of judging. For albeit the judgement of jurisdiction, to censure, belongs not to me: yet I should have the judgement of discretion to satisfie my conscience, by the warrant of the word, in all poynts of obedience to my superiours.

*Cosm.* Say what you please *Theoph.* against that Assembly, it wil stand, and the decrees of it wil have place, ay and while they be reduced.

*Theoph.* Stand as it wil *Cosm.* to the formalist, it shal not stand in my conscience: neither shal the decrees thereof have place in my practise: neither should it, or the decrees thereof, stand to others, seeing both it, and they, stand against all good order, and the wholsome doctrine of the word. The good people perceive this: and therefore they skar, and skunner with the iniquity, and vanity of the conclusions thereof. Where before they did ever willingly subiect themselves to the constitutions of our ancient Assemblies, because they evidently saw the equity and the utility of the conclusions, and lawful manner of their proceedings.

*Cos.* It seemes then *Theoph.* ye mind to play the schismatike, and make a separation: seeing yee mean not to stand to the judgement of our Kirk.

*Theoph.* Your kirk *Cosm.* what doe you call your selves a kirk? are ye comparing a kirk scarce crept out of the cradle, and a cripple halting kirk, with a kirk so ancient, so honorable, and indued with  
such

such wisdom and prudence, by long and manifold experience; which studied carefully to walke ever uprightly according to the truth of the Gospel? As for schisme or separation, it seems ye vvor not vvhath they meane For in the unitie both of judgement and practise, we yet stand with the kirk wherein we were baptised, and brought up: and vvhwhereunto we gaue our right hand of fellowship, and band of fidelitie: which being broken by you, ye may iustlie bee called schismatickes, both from this Kirk, and from your selves also: seeing ye have broken down the beautiful walles of our Ierusalem, and have re-edified the cursed walles of Iericho. Ye have built a Kirk to your self, standing upon thritten rotten pillars, but painted with ceremonial colours, all of the workmanship of Rome.

*Cosm.* Now let me heare *Theoph.* what ye can say particularlie to the kings authoritie: may he not lawfullie enioyn these things?

*Theo.* Not *Cosm.* seeing (beside that which hath been sayd alreadie) they want the warrant of the word: and ye know, that the book of the law of God, should lye ever open before his eyes, to lead him in every point and appointment of any thing (within the bounds of his authoritie) that concerns the work of God, and his holie vvorship.

*Cosm.* See ye not *Theoph.* the credit of his royall authoritie engaged to the advancement of these errands?

*Theoph.* I see it not *Cos.* for it was the credit and  
com-

commendations of the good and godly Kings of Iuda, to root out, and remove Idolatry, and all the monuments thereof, from among Gods people: and by the contrary, a discredit, and dispraise to those, who either planted, permitted, or reduced them.

*Cosm.* But is he not a Prince, wise, learned, and religious, without a peer this day living upon the face of the earth, who would bee loath to doe any thing, but that which is lawful.

*Theoph.* I acknowledge he is, and so was David, a most worthy Prince and Prophet too: yet he needed a Nathan, both to draw him to repentance, and to direct him in things concerning the house of God.

*Cosm.* There is not a minister *Theoph.* within his dominions (yea joyn them all together) that knoweth so well what belongs to the house of God, as he doth.

*Theoph.* It may be so *Cosm.* but I know it should not be so. Every one should bee best skild in his own craft. And I am sure a spirituall office-bearer in the house of God sanctified & set a part by him to that service, both should and wil know best the wil of his maister, anent the poynts, and discharge of his own calling: and likewise, what concernes the weil, good order, and diet of the family, and domestickes thereof. Surely it may seeme strange, and must spring either from a high presumption of selfe conceit: or from a high contempt of the holy

ministry that credit shall be given to every one in their own calling (yea go even down to the basest mechanicks) but it shall be denied to Ministers in their calling; they and it both being subject to the rash censures of every raving spirit, rushing in upon them.

*Cosm.* Is he not our native and gracious King, *Theoph.* and should we not in these things pleasure him, and give to him his own due: else it is a token we lack true love and loyaltie to him.

*Theoph.* He is *Cosm.* the Lord preserve and blesse him. We would most vwillingly (God is our witnesse) pleasure him in all things, vwherein our king of kings is not displeased, and our conscience dam-nified. We vwill most gladly give to our most Christian Caesar, vwhat belongs to him: and to give farther, is not fidelitie, but flatterie, and spreading of a net to his feet: not loyal love to his weil, but selfe love to the world, and our own privat commoditie.

*Cosm.* I see Conscience is a great doer with you *Theoph.* in every thing ye pretend conscience, conscience.

*Theoph.* And I intend it also *Cosm.* It shall God vwillig, bee a doer with me, as long as I dwell in this tabernacle of clay. If ye count more of a great conquest then a good conscience, sometime ye will smart for it.

*Cosm.* Wel *Theoph.* if ye care not for his pleasure, yet I think ye vwill respect his displeasure, and feare his

his Majesties offence, vvhich wil draw vvith it so many fearful evils upon the Church, if these things be not yeilded ro.

*Theoph.* We protest *Cosm.* next unto the displeasure of the Almightye God, vve most feare, and would fainest flee his displeasure. As for his Majesties offence, ye make it to be the offence of anger, not of ignorance. For of ignorance it cannot be, in respect of his so great a measure of light and knowledge; and of anger, it wil not be, in respect he is indued with so peerlesse vviledom and clemencie. So neither can he stumble through lack of light; neither vvil he tumble over his anger, as ye say, upon his loyal subjects. So I affirme *Cosm.* ye deserve neither Bishoprick, nor pension, at his Ma. hand, for such uncharitable prognostications.

*Cosm.* It appeares *Theoph.* protest as yee please, that the great reason, why ye wil not yeeld, is, because the King vvill have it. So it seems, ye delight to be opposite to the King in every thing.

*Theoph.* I say ye delight to calumniate *Cosm.* we reverence his vvill: but vve must rest upon the vvil & word, both of his and our king. Yea and your great Donns, and Doctors professed, that reason, Scripture, and antiquity are against these things: and ye have nothing for you, but his Majestis vvill, and the feare of his offence. But it seems ye favour most your own comodity, seing ye look these light ceremonies shal bring with them some solid substance to you: and so ye receive them as typicall.

*Cosm.* But what needs all this obstinate standing  
*Theo.* against matters of ceremony? I confesse, if a-  
 ny alteration be urged in matters of faith, wee  
 should give our lives before we yeelded.

*Theoph.* And what needs all this violent urging  
 of matters of ceremony, as if they were metamor-  
 phosed in matters of faith. For there is not such  
 danger for commision against Gods ordinance,  
 as for omission of mans. And make what ye will  
 of them, it is too neere marching. For they have  
 made an innovation and alteration of the confes-  
 sion of faith, sworn and subscribed by us: so that a  
 new one is thrust into the room therof. Moreover,  
 whatsoever is a matter of conscience, cannot be de-  
 nied, but in so far, it is also a matter of faith. Now  
 will you, or dare you say, that there is no consci-  
 ence to be kept in the using of such things as may  
 defile Gods holy and pure worship. But I will  
 come neere you, and try your faith a little *Cosm.*  
 He who sweareth, and for his worldly hinderance  
 changeth, doth he not cast a great impediment in  
 his own way to the mountain of God? But he,  
 who sweareth for his spirituall furtherance, and  
 yet changeth, casteth a farre greater, if mercie  
 and repentance remove it not. Beleeve ye this *Cos.*  
 it is Gods word, Psalm. 15. Beleeve ye that all the  
 poynts of Gods worship, both inward & outward,  
 should be directed by his word? Beleeve yee that  
 there should be no communion betwixt Christ and  
 Belial. These are matters of faith, founded on Gods  
 word.



**word.** Look to your selfe: for if this word rule not your faith, your fancie will misrule all.

*Cosm.* Ye must not say that these things urged, are matters of faith.

*Theoph.* If ye mean of your faith *Cosm.* it may be it hold; the wings whereof seem to be so sore clipped, that ye cannot fly, nor see farther then the fire side. But I must tell you, take faith in what sense yee will, whether for the doctrine of faith: or for that divine holy habit of the soule; they belong to the one, as a part of the subject: or to the other, as a part of the object, that is, ye must beleeve, that they are either with, or against the word.

*Cosm.* Now last, will ye consider, how commendable a thing it were, that the Churches of all his Majesties kingdoms were uniform & conform: as in substance, so also in ceremonies of religion.

*Theoph.* If so it should be *Cosm.* then it were needful that your ceremonies, to the which you would have us to conform, were first freed of superstition, which shall never be. Therefore ye must turn you, and consider where the best formes, the reformed formes are, according to the holy patterne; and let conformity be there, and so uniformity: else it may be justly counted but a deformity.

*Cosm.* Some things ye have sayd I confesse, to the first two poynts. Now let us come to the third and last, which, I hope, will put you to your peremptories, concerning the inconveniences wil seize upon the parties urged; in case of disobedience.

*Theoph.* What are those inconveniences *Cosm.* and on whom in that case will they light?

*Cosm.* They will be *Theoph.* according to the condition and qualitie of the persons. If professors in private estate, they will be fined: and it may be also the communion will be denied to them. If Professors in publick state, they will also loose his Majesties favour, or their place. If preachers, then deprivation from their ministerie, and privation, either of bodily, or country libertie will follow, by warding confining, or banishment.

*Theoph.* O inconvenient ceremonies, which draw we after them such inconveniences! I see it is a just complaint, which many worthy divines take up against them, affirming that these indifferent ceremonies (as yee call them) have bred greater difference, and division in the kirk, and yet do, then the doctrine it selfe. They have ever been (as the story of the Kirk in all ages reports) that apple of contention cast in by that old and subtile Serpent, which hath vexed the Paradise of God. Therefore would to God (say they) that the Kirk were once rid, and freed of them.

*Cosm.* Tush, *Theoph.* they will be, and will abide in the Kirk when ye and I both are dead & rotten.

*Theoph.* I hope yee shall prove a false Prophet  
*Cosm.* and if so be, what shall I say? offences must come, but woe unto them by whom they come. Heresies, schismes, and troubles must be, that they who are approved of God, may be known. 1. cor. 11.

*Cosm.*

*Cosm.* But answer to the poynt *Theoph.* I perceive yee would faine shift it.

*Theoph.* I confesse I vvould faine shift your ill, if I could: but not an answer to you. I vvould understand, by vvhat reason yee can enforce obedience to these things? And if not, by what equitie, ye can bind their punishments upon their backs in case of non-obedience?

*Cosmoph.* It is sufficient that king and kirk will have it so.

*Theoph.* It is not will *Cosmoph.* but reason that I crave. Gods vvill, I know, must and should go for reason: but mans vvill vvants that priviledge. I have answered before sufficiently to that onely will-argument, or violent reason of yours.

*Cosm.* Think ye it not very equitable *Theoph.* that the benefits of the Church be denied to those, who deny obedience to the Church; and that they may be justly fined in their purses, vvho will not obey in their persons, the command of the King and Kirk; and last, that they are unworthy of his Majesties favour, or of a place of state in his kingdom, vvho will not follow his practise, and obey his precept?

*Theoph.* Not surely *Cosm.* For vvhat equity is it, to deny the benefits of the Kirk to those, vvho are both in, and of the Kirk; or to punish either in purse, or person, for obeying rather God than man. As to vvorldly favour and places: it is better to keep Gods favour, then coileye mens: better

keepe peace in conscience, then place in earthly kingdomes.

*Cosm.* Now I wil leave the Professors, and come to the Preachers. It will go very hardly with them, if they obey not. For the Church will take their calling from them, and close their mouth: and the king their living, and their liberty.

*Theo.* That is a hard saying, indeed, & drawes with it a great hinderance to the free course of Christs Evangell: and a furtherance to the Antichristian course. Yet if so shal be, the comfort of faithfull Preachers is, that no creature is able to take a good conscience, the love of God, and the liberty of the Spirit from them. But I will aske, what kirk is this of yours, that will close up the mouthes of the faithfull servants of Christ. The good people it cannot be: for they heavily regrave such iniquity. The faithfull Pastors it cannot bee: for in none of their meetings, generall, provincially, or presbyterially, have they allowed such work. So it rests, that your Bishops must bee this crabbed Kirk, who being once so solemnly banished out of our Kirk, as belonging to that Antichristian crew, hath copen back againe upon us, and minds after this manner, to revenge the old quarrel. Alas *Cosm.* if they proceed after that sort, how shall the rooms of honest Preachers be supplied?

*Cosm.* Ye may be sure *Theoph.* they wil get anew to fill their rooms.

*Theoph.* There may be anew *Cosm.* and yet little worth,

worth, who will rather defile their roomes, then fill them; who will love the fleece better then the flock: who will study more to be Patrons of Episcopacie, & ceremonies, to please the Bishops: then paternes of pietie, charitie, and sobriety, to profite the people.

*Cosm.* But ye must consider more deeply of this matter, *Theoph.* ye must not think that your Ministers should leave their calling, and forsake their flock, for such things: that wil be an ill and ungodly doing.

*Theoph.* Ye mistake the matter very farr, *Cosmop.* for they are not leavers of their calling, but your Bishops are reavers of their calling from them, They are not forsakers of their flockes, but your Bishops are wilfull and violent ruggers of them from their flock. They are patients & not agents: sufferers of violence, and not actors in that wickednesse: who would rather leave, and forsake their lives, if it lay in their hands. Your Bishops indeed *Cosm.* for their worldly ease, profit, and preferment, in effect willingly have left their former calling, or pastorall charge, and violently thrust honest men out of their places: because they will not allow their evill course.

*Cosm.* Nay but they should not suffer themselves to be deprived of their ministry, and loose the exercise therof, for matters of this indifferent nature.

*Theoph.* Ye must confesse then *Cos.* that farr lesse should your Bishops, whose words these are, *deprive them*

them from their ministry, for matters of that indifferent nature : and if they doe, they are damned of them own selves, Tit. 3. 11. They avow and argue them to be matters indifferent : but they urge them as matters of necessity, and lay upon their omission, the pain of deprivation. Therefore our faithfull Pastors, who count them not indifferent, may lawfully suffer themselves, rather to be deprived from their calling, then deprive themselves of a good conscience, by doing any thing against it.

*Cosm.* Let alone *Theoph.* I tell you over again, it is better for them to yeild to these things, then to loose their ministry, or the exercise of it.

*Theoph.* They loose no ministry *Cosm.* who keep a good conscience, and give testimony by suffering to Christs cause : that is a speciall poynt of their ministry, when they are called to it. They stand in the reputation of GOD, faithfull ministers, let men account of them as they will. As to the closing up of the exercise thereof, ye may perceive how the contrary will fall out. For the liberty taken from them in their own parishes by mens malice, is given to them in prison, or banishment, by Gods providence. Albeit they be cast in bands, or under banishment, yet Gods word is not bound, nor banished.

*C.* Beside the former, wil ye consider *Theo.* their inconveniences also : they will loose their worldly moyen and maintenance; and this yland will not keep them.

*Theoph.*

*Theoph.* Will yee consider *Cosm.* that the earth, and the fulnesse therof, is the Lords, and that this Iland is but a filly angle of it. If it cast them out, and close the doore upon them, their provident and gracious Lord, who hath called them, will care for them, and open in forrain nations to them a wide doore for the entry of the Evangel, as experience declares. They wil never want maintenaunce, who have care to maintaine, and entertaine a good conscience : which is a continual feast. Alas *Cosmo.* it is a lamentable thing to see, how some learned men, (sometime well thought of, have turned now both their tongue, and their penne, to the wrong hand, for worlds gain : and do direct the darts of their variable wits, unsetled judgements, and sale- rife learning, against the truth, and sincere patrons and professors, thereof, their friends : where before they wont to throw them against their Romish enemies. Your golden, or godlesse hammer, breakes all, and makes much halting, as also writing with the left hand.

*Cosm.* Yet wil ye think *Theoph.* what account your miniters should make of their precious ministry, and of that worthy worke.

*Theoph.* There is nothing in your mouth, but a Ministry, a Ministry. But I must tell you, a Ministry, and take a good conscience from it, is but a misery. What is the price of it, when the power of it is gone? and the worth of it, when the vertue is away? Is not grace, and a good conscience the life of

of it? if they be gone, it is but a dead ministry, and so farre better to burie it, then to beare the dead burthen of it.

*Cosm.* Ye care not *Theoph.* for making of emptie pulpits, silent ministers, and so a destitute and desolate people.

*Theo.* The Lord knowes the contrary: albeit I confesse, that pulpits are then most empty, when those who occupy them, are empty of holy humility, heavenly wisdom, and Christian courage for Christs cause. Silent sufferings of faithfull ministers for the truth, prove oft times as profitable to Gods people, to confirme them in it: as eloquent Sermons of the truth to informe them of it. That people is most desolate, whose Pastors are most dissolute, either in doctrine, or life. God can and will provide for his people, the means and instruments of their comfort, as pleases him best.

*Cos.* I am of that judgment, that a minister should not suffer the losse of his calling for any thing, but for that he should suffer the losse of his life.

*Theoph.* And ye will not say, that any Christian magistrate wil or should for such omission take his life: and if any would, then the case is altered (although the practise of such ceremonies were indifferent) and turned in the case of confession, & necessity, for the which one might lawfully suffer. Your judgement is not sound *Cosm.* touching this matter: for there is great difference between doing & suffering. We may suffer the gratest evill of punishment



nishment, rather then do the least evil of sinn. We may commit no evill of sin, how small soever, that good of any sort may come of it. Now, to practise these superstitious ceremonies, is many wayes scandalous, and to give a scandal, is sin, or moral transgression expressly forbidden in the law.

C. Now I have kept my great Gun last, a Moonce which will blow up all your answers in the aire.

*Theo.* Go to *Cos.* mount your Moonce: It may be your Gun mis-give: or your bullet be but a windy bladder.

*Cosm.* Have at you then *Theoph.* when these two divine duties, to wit, *The preaching of the Gospel*: and *The not practising of inconvenient ceremonies* (as yee call them) cannot both be performed together by your Pastors: but of the necessity, if they stand to the one, they must fall from the other: then the greatest and weightiest dutie, which is the preaching of the Gospel, should prevaile: the liberty wherof in that case, they should redeem even by the practise of these ceremonies: and so let fall the lesser dutie, which is the not practising of them.

*Theop.* Your great Gun *Cosm.* hath raised a great smoke but hath done no skaith to the cause. For ye divide between these two divine duties, by supposed necessity, which is both wrong & weak. Wrong, because it is no divine dividing necessity, by any ordinance of Gods word, which (by the contrary) couples these two duties together: but it is an humane dividing necessity, by violence of  
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mans enforcing authority. Weake, because experience, our school-mistresse, may tell you, that the Lord oft-times keepe together in the persons of faithful preachers these two duties in their performance. Experience proves this in the persons of sundry, who are violently thrust out from their particular charges. Thus divine providence stands out against your humane violence. Again, for farther answer, I will let you see the inequality, or different quality of these two duties: *To preach the word*, is an affirmative dutie, and respects the doing of good: *Not to practise inconvenient Ceremonies*, is a negative dutie, and respects the not doing of evil. Now the affirmative may be without sin in some cases, and sometimes and places omitted: as when one can neither keepe, nor redeeme the liberty of preaching, unlesse he enter his conscience captive to some one sinne, or other. But the negative cannot in respect of any circumstance, bee omitted, without sinne. Because to omit the dutie negative of *The not practising of these ceremonies*, is to practise them, and so to commit a sin: seeing superstition and scandall are the two inseparable companions thereof. So albeit the former duty seeme weightiest in the quality, or kind thereof: yet in the knot, or band, it is not so strait, and absolute, as the other.

*Cosm.* Well then *Theoph.* I see there is no remedy, but your Ministers must goe for Virginia, and so play the Evangelists.

*Theoph.*

*Theoph.* I count that better *Cosm.* then to play the Anguillists here, slipping, and sliding to and fro, by the wimples and windings of their wits, and wayes, so that, no gripe can be had, or holden of them. Better to preach the Gospell of Christ in Virginia, then to practise the ceremonies of Antichrist in Scotland. Oh how is the sometimes faithfull nation going on to become an harlot! Go out of Babel my people, and bide out of Babel: to returne to Rome, is but to draw on our ruine.

*Cosm.* Now *Theoph.* ye have given an answer to all my three poynts, but not answerable to my minde. These former inconveniences, which I have alledged, I see, must light upon your Ministers.

*Theoph.* No wonder *Cosm.* because your mind is in the Swines trough, not on the throne of grace. If these ills of yours light upon our Pastors, they will be but the light and easie yoke of Christ upon them. But the impious imposers of them, shall be one day countable to the Prince of Pastors for it.

Now to close with you at this time, *Cosmophile*, seeing I am not able to convert you, nor ye able to pervert me, (I thanke God) you and I must part company: I know, yee will retire your selfe to your sworne, and men-sworne companions, *Demas* and *Diotrephes*.

FINIS. JANUARY. 1. 1621.